

The Republican.

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TO THE REPUBLICANS OF THE ISLAND OF GREAT BRITAIN.

Dorchester Gaol, Nov. 3, Year 3, of the
Spanish Revolution, and last, or last
but one, of the Holy Alliance.

CITIZENS,

It is not often that I copy any thing from the newspapers into my publication, and rare as it may be, it is not more rare that I find any thing worth copying. However, I candidly acknowledge, that the newspaper press is improving, and that in a most satisfactory manner, under all the peculiar restrictions by which it is shackled. Hundreds of sentences that fifty or even thirty years ago would have met with certain prosecution, now appear daily, and pass unnoticed or but with little skirmishing on the part of other papers. There is a Republican tone and manner now pervading many of them, the like of which never appeared before in this country. The fact is, the circumstance is unavoidable, from the bright example which a world of Republics exhibit to us throughout America, and from the deep Radical taste for Republican forms of Government prevailing almost throughout Europe; in consequence of the miseries which Kings and Priests have engendered, and further, in consequence of the better knowledge that is beginning to pervade all the European societies. In illustration of what I here offer, I copy the following letter from the Morning Chronicle, a paper whose discussions on foreign politics, and whose foreign correspondences are beginning to be completely Republican, though in its discussion of domestic politics, it retains its old smack of Whiggery, CORRUPT WHIGGERY.

WAY OF THINKING ON THE CONTINENT.

To the Editor of the Morning Chronicle.

SIR,
I have lately returned from a very extensive tour in Europe

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during which I visited all the principal Rhenish towns, I was much struck with the complete Republican spirit which pervades almost all classes of persons in the neighbourhood of the Rhine.—They not only talk in the most undisguised and unreserved manner of the want of good faith on the part of the Holy Alliance, and of their detestation of the existing Governments of the Continent, but likewise speak in the most sanguine terms of the probability that, before long, a great change will take place. The general opinion of thinking persons seems to be that, on the death of Louis XVIII., an insurrectionary movement will immediately commence in France in favour of a Republican Government, under some form or other, and that the example of France will be instantly followed by other States. Similar opinions are too common all over the Continent, and too well known to render any further observations on them, in the public prints, a matter of interest, but for the following very curious coincidence, which shews how well the members of a certain party must understand each other. In three or four very distant parts of Europe—for example, the South of France, Alsace, Paris, and Cologne—the following toast is given and drank with the enthusiasm of confident expectation, by persons of *ultra-liberal* principles, “*La Cloche de Notre Dame.*” This toast is frequently proposed to such English travellers who express their opinions freely on the present detestable Government of France, and it is done in a manner as if it were to *sound them*, from an apparent belief which seems to prevail on the Continent, that the scientific and enlightened part of the English are hostile to the existing Government of France.—For a long time I could not guess at the meaning of this singular sentiment, till an explanation suggested itself the other day that it might be the watch-word of a general rising of the people, to which the *bell of the Cathedral*, or in other words, *the death of the King*, might be the signal. It is probable, that when I have time to look up and arrange my papers I shall send you some curious facts and observations relative to the opinions entertained by various persons on the Continent, on the probable issue of the present struggle between the advocates for liberty and the supporters of the present slavish Governments.

VIATOR EUROPÆUS.

Oct. 24, 1822.

If the foregoing be a true statement of the spirit of the people on that part of the Continent to which it relates, and I know of no one reason for doubting it, how contemptible does it make the present meeting of Despots at Verona appear? We have as yet no knowledge what they mean to do in regard to the affairs of Spain; the principal object of their meeting, and I have no desire to become a political rumourist or political alarmist, or to countenance all the bubble tales that float; but it is evident, from the foregoing letter that whilst these Despots are making, and vainly hope natural property, maugre any thing that J. E. C. may say

to continue to make, nations and millions of men their playthings, those nations and those millions of men are under-
mining their thrones and palaces! an order to march an army from any part of Europe to Spain would be equivalent to an order for the immediate annihilation of European Monarchies. It would be an act of *felo de se* on the part of the Despots. I shall believe nothing of an attack upon Spain until I hear of armies coming in contact and actual war between them, and then I shall calculate on the immediate fall of all the Despots in Europe.

Let us reflect for a moment upon the present situation of Europeans, their politics, and their monarchs, and contrast them with the scene exhibited almost throughout the two continents of America. In Europe we find an oppressed, discontented, unhappy, distressed and suffering people, whilst half a dozen men called monarchs, but who in reality are to a man tyrants and robbers, are assembled in Congress to forge new fetters for the minds, new chains for the bodies of those patient suffering animals they call their subjects. Out of this number of monarchs, or tyrants, or robbers, for they are words synonymous, there is not one the choice of the People as a chief Magistrate, there is not one that possesses humanity, or genius, or ability, or even that common sense which is found on an average among those they rule. Each aspires to absolute power, that is to a power over the lives, liberties and properties of every human being under their sway, or within the territory which they govern; and submission is enforced by the point of the bayonet, or the terror which, among cowards, attends a ball cartridge. All education or mental endowment is discouraged, forbidden, as the original sin towards monarchy. A species of existence that has no parallel for badness among the brute creation is the only state of society that secures the peace and happiness of a monarch, and that he feels a right to enforce whilst he has the power, whatever be the consequent sacrifice on the part of the million. Future historians will scarcely credit, after the Representative System of Government becomes general and every Magistrate elected, that ever mankind were in such a degraded state, as that millions, ten, twenty, or thirty millions of men ever submitted to the despotic nod of a single man, who is no better than the worst of themselves! It will read as a fable, and a fable surpassing for its want of probability, all others. To defend such a system will appear like treason to the human race. Is this the purpose for which mankind

boast of intelligence, of being demi-gods, of being immortal, to lay down their properties, their liberties, and their lives, at the feet of a tyrant robber? Yes, this is all that follows the empty boast of man being superior to the beasts of the field! Look at the Congress of Despots at Verona: see half a dozen pampered fools fancying that they have a right to kill whom they please, and to make the people of Europe submit to such laws as they, the vain despots, shall be pleased to give them. Spain is menaced with war because she is cursed with a King who is a cowardly assassin, and because he is deficient in courage, in common sense, and does not know how to form a will of his own. Let those Despots attempt to change the tone and character of the Press of this country, and they shall soon be shown an example as to how their powers and their persons ought to be treated. Hunt down those tigers, those beasts of prey, and Europe will present a happy flourishing people, stable in prosperity, stable in knowledge, stable in peace, like the Republicans of America. The United States Republic forms the most powerful nation on the face of the earth; all others are comparative pigmies to her. Her people, though tainted with the superstition of their fathers, who were not Republicans, are contented and happy, because they are prosperous and because the humblest Citizen is as free and powerful, if he observes the laws, as the President, the chief Magistrate himself. The Magistrates of America do not meet in secret congress to conspire against the people over whom they execute the laws; they have no power to do it; they are not the law-makers, and all are satisfied. Europeans must get rid of their Despots; they must make their own laws, by and through Representatives of their own choice, and execute them by magistrates of their own choice; and then they will become the equals in dignity with those American Republicans now so much envied and really so much superior.

R. CARLILE.

TO MR. R. CARLILE, DORCHESTER GAOL.

SIR,

Westminster, October 25, 1822:

I AM much pleased with the frankness and candour you display in your answer to Mr. Goldsmith's letter. You, like a fearless general, leave the mountains and the fastnesses, and come down to combat on the level plain, hand to hand; your arms are arguments,

and ought to be answered with the same, by any that pretend to liberality, or that wish neither to disgrace themselves or their cause.

But, Sir, though I wish for information or instruction as well as yourself, I must beg leave to dissent from, or express my doubts of the conclusions you have come to.

In the first place, you conclude, that there is no intelligent Almighty power, but that the properties of acids, alkalies, and gases, constitute an Almighty power without intelligence; and that to their motion, combination, and separation, we owe all the phenomena of Nature, and even human intellect, though this you say is not natural; but, maugre the contradiction, take it even so, yet let me ask, is it above Nature or beneath it? If beneath, it could not controul one single atom; but it controuls, combines, places, and displaces many; consequently, if not in the order of Nature, it is above it, and if there was no power above itself, the first intelligent existence must controul the universe. Not that any stress is to be laid on my assertion, but view it through the medium of liberty, and it appears self-evident, unbounded power, infinite intelligence and wisdom, nay every possible perfection will flow from this one principle, perfect liberty.

Now, again, if intelligence is produced by natural combinations, Nature has possessed that power from all eternity; and possessing that power from all eternity, intelligence must be eternal. For it is an acknowledged self-evident axiom, that something must exist eternally, or nothing would exist: nothing can produce nothing, and it is equally self-evident, that this something can possess no new power; for that would be involved in the absurdity, that nothing can produce something; therefore we are reduced to this dilemma, that either a passive must be eternal, and antecedent, producing an active, or new power; or an active must be antecedent and eternal, producing a passive: this authorizes me to say, intelligence must be eternal, and that which is eternal must be indivisible, for divided power must have a common right to refer to, or arbitrator to appeal to, and what can be referred to before eternity, or appealed to beyond infinity.

Whether this reasoning will meet your ideas, I cannot determine; but I hope you will not be out of temper, when I ask what you mean by Nature. I believe, you conceive it a vast mass of unintelligent matter, performing a series of revolutions to no purpose, conforming to laws which no one made or enforces, its parts possessing properties which no one gave them, its operations exciting your wonder when you know not the approximate cause, but ceasing when you find it, and never looking for an efficient one.

But, Sir, a cause found, is in my mind as wonderful as a cause sought; we know nothing to perfection, that does not seem our business here: it appears, that the operations of Nature are principally performed by the property of parts; but what imparts this property to them? when you have found this cause, you may seek

for the cause of this cause, and so on, *ad infinitum*. You may discover the laws which govern the Universe, but if there is no presiding power to uphold, enforce, or guarantee them.

Planet's and Sun's run lawless through the world.

An effect is as wonderful as a cause. Were all the effects resulting from natural causes at once reversed, we should be seized with astonishment, but could we live, be habituated to this reverse, and forget the former, we should call it natural; it would no more, but just as much, excite our wonder as the present process.

Though what I am going to say before I close this letter is implied in what I have said before, yet wishing to be more explicit, and having the vanity to think the axiom I shall submit, may be found as important in the elucidation of the Natural System, as the attraction of gravity of Sir Isaac in the solar, I shall assert that nothing can be produced beyond the power possessed. Now mark, the grand field of Nature is the arena on which we combat: a man may produce a work of art, but he cannot exceed the limits Nature has assigned him; and Nature herself produces the man, but she cannot exceed her powers, and those powers she must possess; therefore Nature possesses the intelligence with which she endowed the man, as the man possessed the art, or wit, or wisdom, apparent in his work.

We may dissect and talk of the formation and organization of man, and other animals as much as we please; but with whatever formation Nature couples intellect, intellect is still the same, and must exist anterior. It may be attached to, or if you please, excited by a particular formation or organization, as a particular sound is produced by or excited by a particular instrument, but they must reside in Nature, or the power has existed, before they were excited.

Whether I have been able to convey my ideas with sufficient clearness to make myself understood by you I know not, but I had rather be convicted of tautology than misrepresented; therefore, I shall briefly recapitulate my first arguments. Take then the before-mentioned well-known axiom, nothing can produce nothing, therefore something must have existed eternally; now this eternal something must be every thing possible, that is, the power to produce every thing possible, or all possible power; for having nothing to limit or controul its power, it must be equal to its will or desire that is infinite; now power includes every attribute, one of which is infinite capacity or intelligence; for we well know by ourselves, that capacity and intelligence is possible and exists, and to say it has sprung up since the beginning, as we would express ourselves, is to fall into the absurdity that something has been produced out of nothing, or something produced beyond the power possessed; for if all possible power was possessed from eternity, there can be nothing new, there can be no new power.

This I should think, is as clearly demonstrated as any problem in Euclid, and this demonstrated, the corollary will be, that an intelligent, eternal, Almighty Being, fills immensity or infinity, whose essence is spirit or incomprehensibility, for it is contrary to the foregoing demonstration to say, his substance is this or that, when he is subject to no necessity, to no principle, existing on no base, being the foundation of himself, and himself the foundation of all.

I shall now conclude, by assuring you, that though of different opinions to yourself in some respects, I have the same opinions of, and hatred to, persecution and intolerance with yourself, and the same wish for the welfare of my country.

I remain,

With every wish also for your own welfare.

J. E. C.

P. S. If you think this (as I should hope it is) worthy publication in your Republican, and yet object because you have not my name and address, hint as much, and I will send it you, though I should certainly prefer its publication first without.

OBSERVATIONS.

J. E. C. should have looked a little deeper, before he had pronounced my assertion, "*that intelligence is a property not in itself natural*;" a contradiction of other assertions, where I had said that there is nothing supernatural. If J. E. C. will refer again to page 616 of the present volume, he will find, that I used the word *natural* as opposed to *artificial*. To explain my expression, I would add, that intelligence is not in itself natural, but an artificial acquirement. It is not born with the human race, but it is the result of their mental labours, as much as the communication I am now making, is the result of my mental labour. If I were to say that my writing and printing was a natural production, it would be understood that I meant it not to be an artificial production, and I should, of course, be laughed at. Intelligence is an acquirement; as much so as any thing that the human hands or head can acquire; and is a property artificial as opposed to natural. It is a thing of design or the result of desire which is not the case of any

to the contrary. That very thing *intelligence*, which even the philosopher wants to convert into a spiritual idol, and to make it a common creator of material phenomena, is nothing but a result of material combinations and an artificial production. It certainly is of the greatest importance to human happiness, but still it is artificial, upon the same principle as every other thing he produces for his convenience is, as far as he is concerned, an artificial production. Intelligence is the desired result of mental action; it depends upon the brain, and the nervous system of mankind: it is the result of sensations, and sensations are the result of animal life. From the power of varying sounds not common to other animals, mankind discovered the power of forming words, as the signs of ideas: first ideas of wants to sustain or make life more agreeable, less painful, as the first natural sensations; then ideas of pastime and amusement, from both of which invention originates, and this has led on to the production of what we call *intelligence*. Intelligence is a capital produced by mental industry, mental application, as much so as any other kind of capital, is produced by the joint industry of mind and body. It is a self-creative power when once in existence, though limited by the material organization of the animal, as a dependent upon that organization, from which I infer that it is *material*, and not *spiritual*, as J. E. C. assumes.

To answer J. E. C. upon his own mode of argument would be, to make his letter a text to a volume or volumes; the better way will be to oppose a string of axioms, according to my ideas, to what he calls a string, according to his ideas. My present time and space will not allow me to do more; and this, I hope, will prove effectual, to him and to all who may read it, for the purpose sought. I proceed, therefore, to say, that:

There can be but one infinite, eternity and infinity are words of the same meaning and expression; for duration is extension, and vice versa; what we call time being nothing more than the motions of the varieties of matter. We know that matter does exist, therefore matter must be the origin—finite, otherwise there could be no infinite, for the existence of matter would be a breach in the chain which an infinite cannot admit. We know that matter has varieties, therefore those varieties being matter must be infinite or the one infinite. We know that motion is generated by the action of those varieties upon each other, therefore motion is as infinite as the varieties of matter, hav-

ing nothing but those varieties for its basis. Some persons have asked, "What supports matter or keeps the planets in their spheres?" To this it can be only answered, that its varieties and consequent motions form its support; upon much the same principle that the motion of a play-boy's top is supported on a spill or a point by its motion. The top has a point to rest on, it may be said, and touches solid matter, which is not the case with the planets; to this it is answered, that each planet rests upon the motive or vertical power of another or others, that are nearest to it, and are thus kept in perpetual motion; the varieties being the first principle of motion, or the lesser power of one submitting to the action of the greater power of another, leaving no other passive principle than that the weaker must yield to the stronger. There is no other passive principle in matter, all is variety and all is active: the weaker mingling with the stronger, and adding to its strength, until acted upon by some other superior power, and becoming in its turn the weaker power, as related to other varieties. There is no standard of power, or of any thing else, all is relative.

Here, then, is a perfect trinity in unity: matter, its varieties and its motions, all constituting one infinite, the basis of which is matter. Here is the almighty power, or the *all* of the power in existence. There is nothing fixed in matter; all is variety, all is motion, and all is relative as to power and extent; the all of which constitutes what we call Nature, or the God, the GREAT POWER of Nature. This God, this great, this Almighty power, has no claim to intelligence or design, because we know nothing of intelligence as related to matter distinct from an animal organization, which is a very weak power in relation to others. We know nothing of sensation in minerals or in vegetables, and we know intelligence to be a result of sensation, as much as we know sensation to be a result of animal life.

Thus far we may comprehend what is intelligence, but we cannot comprehend an intelligence distinct from animal life, or as connected with matter as an infinite or almighty power. Intelligence is but one of the infinite varieties of matter generated by the motion of other varieties. Intelligence is consequently *material* not *spiritual*, because matter is infinite, and what is infinite is a *plenum ad infinitum*. With infinity there can be no vacuum; there must be one infinite and but one, it is proved to be matter, there is therefore no vacuum. Infinity must be materiality, because immateriality would be vacuity, and vacuity argues an absence of infinity: the two words

forming an antithesis, or contradiction. It is therefore, quite clear to my mind that all is matter, and that that *all* is not intelligent; but that intelligence is an accidental variety of matter produced by the mental or sentient action of the human species, and a contingent to the animal organization possessing the power of self accumulation or self extension.

The only difference between having and not having the name of J. E. C. has been that the absence of the name does not justify a formal or letter like answer. Every man ought to put his name to his sentiments as the absence of the name argues a fearful or slavish disposition or situation.

R. CARLILE.

P. S. W. L. of Portsea, who has also written a long letter, from the excitement which the letter to Mr. Goldsmith has made in his mind, is advised to con over the foregoing observations. He is further advised, when defending his Bible, not to assume it as an authority for any thing, but to prove its contents by a reference to history or to nature. He is further advised not to attempt to defend a cause to which he is ashamed to put his name.

TO MR. R. CARLILE, DORCHESTER GAOL.

DEAR SIR,

Paisley, October 25, 1822.

A FEW of your friends in Paisley, send you the sum of five pounds five shillings, (an order for which you will find below,) as a trifle to assist in mitigating the sufferings of yourself and family; and as a token of their esteem for your unparalleled perseverance and unrivalled fortitude.

You will no doubt be astonished that such a place as Paisley, should have allowed such a length of your imprisonment to expire; before you received even this trifling acknowledgement. But, as your sufferings and patriotism, can only be known through the medium of your own works; and when you consider, that any person found vending "The Republican" in Scotland, would be subjected to *transportation*, with all its horrors, for at least *fourteen years*: you will be at no loss to account for our dilatory conduct.

Sir, the great benefits you have conferred on the inhabitants of Great Britain in the several publications you have issued from the press, but particularly the works of that great philosopher and im-

mortal patriot THOMAS PAINE, justly call forth our most unqualified approbation, which you herewith have combined with our sincere thanks. The many thousand copies of the works of that unrivalled advocate of the liberties and happiness of the human race, which have burst forth from the *Temple of Reason*, have already laid the foundation of that pedestal which shall be reared to the Rights of Man, when the craft of priests and the pride of kings, shall only be known as things that once existed.

We cannot close this without congratulating you on the success of your truly noble contention for the liberty of the press; particularly, on the favourable termination of your conflict with that most corrupt of all corruptions, the Bridge Street Association. Your fortitude and perseverance in this engagement, will form one of the most prominent features in the history of the present day. What a reflection, for the historian and posterity! That the power which defeated and subdued the most enlightened nation on the globe, headed by the greatest General that ever appeared; that a power which has conquered Continents, and on the dominions of which the sun never sets; that a power which has expended hundreds of millions of money, and hundreds of thousands of lives, to suppress free discussion and enslave the mind of man, should at last be baffled in the base attempt, by one of the "lower orders," an undaunted mechanic.

That you may live to see that change in our national affairs which you are assisting to bring about: that your health may be preserved amidst the sufferings of your body, and the anxiety of your mind: that you and your imprisoned friends may be revenged on your cowardly oppressors, and have ample justice done you, with a sufficient compensation for your numerous privations, is the fervent wish of the subscribers.

For whom I am, Sir,

Your obedient Servant,

JOHN HENDERSON.

TO MR. JOHN HENDERSON, PAISLEY.

DEAR SIR,

Dorchester Gaol, Oct. 30, 1822.

I AM exceedingly happy in opening a correspondence with my Paisley friends, as I earnestly seek to find correspondents and friends, in sentiment, in every town and village in the Island. Accept my thanks for the five guinea share of my fines, and be assured that it is not applied to a sinking fund, though the robbers will have the uttermost farthing of the ransom fixed on me, but I hope to bring them to justice, and

to make them refund if they have any property to do it with, ere I am many years older. The injuries I have received from them have been the exciting power to much of what I have been able to do in opposing and exposing them, and I shall always retain a sufficiently excited mind to do every thing that may lay in my power towards a speedy overthrow of the tyrants who oppress us.

I am not so much astonished at not hearing from Paisley before, as I am sorry to think I could not open an earlier communication with a town that abounds with intelligent men and men of liberal sentiment. I have not neglected every possible means I had of doing it, but I have failed before now, for want of being able to fix on some individual to whom I could address myself: for, if I have any kind of modesty, it is that of forbearance from personal or epistolary intrusion.

I am sensible that "The Republican," cannot be publicly sold in Scotland, on account of the brutality of Scottish Law upon those subjects which our tyrants are pleased to call Sedition and Blasphemy, though we know them to be better deserving of the epithets of patriotism and truth; but I would particularly and earnestly recommend my friends to form a roll of subscribers, to whom it may be delivered without any personal danger. The mail-coach, coach-man, guards, passengers and horses, will not be subject to the charge of Sedition and Blasphemy in conveying and accompanying them to Scotland, nor are they infectious enough to impart their qualities to any other brown paper parcels. They may be also conveyed by water, without any danger of sinking a ship, (the experiment has been made,) for the God of Nature does not judge for himself as the idolaters of the earth are apt to judge of their several Gods, notwithstanding the very pretty tale we have in their books about Jonah, the ship, the ship's crew, the storm, and the whale in the Mediterranean Sea! No, no, my friends of Paisley, I have no idea of having incurred the displeasure of *Almighty God*, although the charge has been so pompously made in my indictments. I know him too well to harbour any such an idea. I know him, I troth, much better than do any of my persecutors. The God of Truth, the God of Nature, is my God, and by him am I inspired with every sentiment I put upon paper; for the spread of a better knowledge of him it is that I war with all idol gods and idolaters.

I am like a priest in one sense of the word (though I hope I preach more wholesome doctrines) that is, I can do no

more than my friends and followers may enable me to do, by the purchase of what I write, print, and publish. I cannot dip my hands into the sixty millions gathered by the state, nor the ten millions gathered by the priests, nor the funds of the Constitutional Association, (if there be any remaining) nor into those of the Vice Society, the Society for promoting Christian Knowledge, nor of the Religious Tract Society, nor any of those hundred associations for desolating and preventing the mental acquirements of mankind; for the means of propagating my principles. I therefore, offer this as an argument, as a reason, why, under the oppression to which we are subject, every friend should, as far as he can do it with safety to himself, seek to enrol as many steady subscribers as possible to my periodical publications. For the present I do all that I can do, even to the application of my last shilling, but I could do more with more capital, with a greater sale and return of cash. I see that much remains to be done in the way in which I am working, and I have the ambitious desire to be equal to the doing of all that is necessary to be done. I feel the confidence, the assurance, that my publications will support me in this way of talking and writing, without subjecting me to the charge of mercenary motives. Mercenary motives I have none, further than I desire, I crave the possession and the enjoyment of all the comforts that human life is capable of enjoying: but these I wish to every other man, and think that every other man should have the same desires and cravings, and strive, as I ever will do, to obtain them for himself and family.

The printing press is equal to the accomplishment of every thing that is good and desirable, if, in the course of its struggle for freedom, it be well supported. Any other man might have done what I have done in these last five years, if he had the same inclination; for I actually threw off the leather apron, at a time when my daily earnings were daily consumed, and when I might fairly say that I was penniless. I started quite alone and without friends to assist me; and what friendship has since done for me has been rather won than accidental or gratuitous. My situation for the moment justifies my thus speaking of myself, for it is yet a problem to me whether I am to quit my prison at the expiration of my three years imprisonment, on the 16th of November, which will be at hand within a few days of this reaching Paisley.

From a letter which I received from Glasgow on the 26th instant, I was happy to hear, that an association of Repub-

licans had commenced there for the practice of free discussion among themselves, by which they may correct each others sentiments, and further to give the greatest possible support to that part of the press which practices free discussion. Depend on it, my Paisley Friends, that such is the right step towards the speedy accomplishment of a Radical Reform. It is become more fashionable now to talk of Radical Reform, than of any other kind of Reform, but many who now call themselves Radical Reformers either cannot or will not define to you any principles on which they will proceed, that support the title they assume. I assume the title of a Radical Reformer under that of a Republican: my political principles are a Representative System of Government and an Elective Magistracy, where every man shall be an elector; my Theological Principles are that priests are not necessary to the happiness and prosperity of the country, but that those may keep and pay them who may wish to do it, contracting with them for their labours as they would with a schoolmaster or any other teacher.

Respectfully yours,
R. CARLILE.

TO MR. R. CARLILE, DORCHESTER GAOL.

SIR,

Bell Yard, Temple Bar, Nov. 1, 1822.

You will please to accept five quires of folio post letter paper, which I should be glad if you could make use of for manuscript paper, in developing and clearly explaining the system of Materialism as inserted in your valuable Republican; for the more it is impressed on the mind, the better it must be for the rising generation. It triumphs over Deism and every other fanatical profession of faith that harrasses the mind of man and makes him the most unreasonable creature we see throughout creation. To religion we may attribute the worst passions of the human mind. It creates animosity, prejudice, and pride, is attended in many cases with persecutions of the most vicious and horrid nature, and renders those who should be friends the worst of foes. On the contrary, the truth speaking system of Materialism frees the mind from vice and prejudice, and all the base and fanatical ideas of the religionist. It moralizes the mind and teaches the equality intended by nature. It displays the harmony of animated and inanimate matter, and prompts the philosopher and the chemist to an enterprize that the numerous sects of narrow-minded bigots tremble to think of. It breaks the hopes of

the latter and shatters every worldly promise they have put dependence in. It exposes superstition, and lays bare the ignorance their credulity has so long supported.

But thanks to our Immortal Paine, for the death-blow he has given to superstition, idolatry, and fraud. It has placed him foremost as the best and greatest advocate for truth, and though his mind was not freed from the priestly ideas of a future state, there is no doubt that the philosophy of mind which he possessed, assisted by the art of chemistry, would have brought him to a perfect knowledge of the laws of nature.

Yours, most respectfully,
A MATERIALIST.

R. Carlile returns thanks for the paper sent him, and promises to use it, to the best of his ability, agreeable to the wishes of the giver.

TO MR. R. CARLILE, DORCHESTER GAOL.

Norwich, October 30th, 1822, of the era of
the bungling Carpenter's Wife's Son.

SIR,

We your Friends in Norwich beg your acceptance of a further sum of £7. 3s. 10d. towards meeting your enormous Christian fines, and the great expences arising from your cruel prosecutions, to say nothing of the robberies on your property and unjust imprisonment. We admire the courage with which you have combated corruption both in church and state. In looking over the list you will find 117 subscribers, 30 new ones since the last, and I am happy to say there are many respectable tradesmen. It must be gratifying to you to see so many names that have identified themselves with you, many that were the foremost to condemn you two years ago are now your warmest Friends. They have begun to unlock their senses, and are determined to be guided in future by truth and reason and not by delusion and falsehood. We admire your publications, as being the only productions that can elevate the mind and lead it to a contemplation of nature and her laws. To your powerful and persevering efforts the people of England are much indebted for the diffusion of political information, for the exposure of priestly hypocrisy, and for the effectual developement of the oppressions, deceptions and despotism, which keep the nation in slavery to the most injurious, the most insolent, and yet the most insignificant beings that exist in human shape: I mean those wretches denominated Kings and Priests, the accursed causes of the wars, poverty and ignorance that afflict and desolate the world. In publishing the true characters of those execrables you guard the community against the destructive designs of their consummate

villainy; a villainy which knows no joy equal to the contemplation of national slavery, go on, noble Sir, in exhibiting the monsters to public view, till you effectually unmask them to injured and insulted millions, and expose them as those powers of darkness that would dim the star of science, eclipse the light of reason, and, if possible, totally extinguish the sun of truth. When those bad powers shall be destroyed, then, and not till then, will man enjoy universal freedom.

Hoping that you, your worthy wife and sister, may live to enjoy the full accomplishment of all you desire. I remain, dear Sir, on behalf of the subscribers, your sincere friend,

EDWARD NOBBS, Coach-plater,
Trumpet Lane, St. Stephen's, Norwich.

NORWICH SECOND SUBSCRIPTION.

VIEWING, as we do, with horror and detestation, the unrelenting persecutions with which that Champion of Liberty and Free Discussion, RICHARD CARLILE, has been visited by the King's Attorney General, the Vice Society, and the Bridge Street Gang, the enormous and infamous Fines imposed on him and his Sister, the repeated plunder of his Property by the Royal Robbers, the shutting up his Shop, and keeping possession, without the common honesty to pay the Rent, and after the late exposure of the brutal Bishop and the Soldier, we felt it a duty we owed to ourselves, our Country, and our Posterity, to come forward once more, with our Mites, to assist a Family so much injured.

	s.	d.		s.	d.
Edward Nobbs, Coach-plater, a			Martha Matley, a real Friend		
Materialist	6	0	to Carlile	1	0
Mrs. Edward Nobbs	2	6	Jonathan Matley, a Materialist	1	0
Thomas Gooch	5	0	Robert Green	1	0
Eliza Drake	5	0	William Lamb	1	0
Six Deists and Republicans	3	0	John Palmer, Deist and Repub-		
Wm. Batty	2	6	lican	1	0
A Norfolk Freeholder	2	0	William Day, Deist and Re-		
James Watling	5	6	publican	1	0
A Lady	2	0	John Nobbs	1	0
R. W. Byerley, from Leeds	2	6	A Polemic	2	6
Henry Bonny, an Enemy to			A Materialist	1	0
Persecution	5	0	T. B. Deist and Republican	1	0
Thomas Livock	2	0	Anonymous	2	6
P. N.	2	6	Un Amie	1	0
A Piece of a Man, but a real			Job Crane	1	0
Friend	2	0	Thomas Moore	1	6
Lucretia Browne	1	0	William Neal	1	0
Lilly Bishop	1	0	A Deist tongue-tied	0	6
James Canham	0	6	Noah Mollett	1	0
An Enemy to Persecution	1	0	Robert Paine	1	0
A Friend to rational Freedom	1	0	Charles Smith	0	6
Charles Cowren	1	0	J. Plummer	0	6
William Fox	1	6	Mrs. Plummer	1	0
William Symonds	1	0	James Buttler	0	6
John Laws	0	6	Joseph Steward	0	6
William Halfknights	0	6	Henry Ames	0	6
Francis Drake	0	6	R. E.	1	0
Mary Applegate	1	0	A Naturalist		

	s.	d.		s.	d.
R. Patman	0	6	William Hales	1	0
James Barber, the son of a Cler-			Richard Earle	0	3
gy n's daughter, who has			Thomas Cooper	0	3
forsaken his Grandfather's			Fisher Tench	0	3
Creed	1	0	John Potter	0	2
James Linny	1	0	W. Le Fevre	1	0
Ellis Linny	0	6	John Riches, a poor Man, but		
Paul Greenwood	1	0	true Friend	0	2
John Barnard	0	6	Robert Dover	0	3
No Priestcraft	1	0	Jonah Springfield	0	2
Henry Bryant	2	6	Tills Bunton	0	6
I view the Christian dogmas with			William Hyde	0	6
disdain,			George Rix, a true Deist	1	0
Deism my mind inspire,			William Rix, a true Deist	1	0
The works of brave Carlile and			Francis Parkerson	1	0
Thomas Paine,			William Fulcher	1	0
I very much admire.—J. G. G.	1	0	George Rix, sen. a true Deist	1	0
Jonathan Matley, jun. a Mate-			Esther Rix, a true Deist	0	6
rialist	1	6	Abraham Gowan, an Enemy to		
William Moore	1	0	Kingcraft and Priestcraft	0	6
William Waterson, Republican			From one who cannot see many		
and Deist	1	0	things,		
J. R. a Lover of Truth	1	0	But can feel the fraud of Priests		
An Enemy to Persecution	2	0	and Kings	0	6
A Friend to Civil and Religious			From a few Friends	2	0
Liberty	2	6	Charles Linny, seven years of		
A Materialist	1	0	age, for little Paine	0	3
Benjamin Bare, Materialist	1	0	Mary Ann Matley	0	3
William Frisk, jun. Republican	0	6	Jonathan Widdows	0	8
— Honnygold	0	6	Thomas Rix, a true Deist	1	0
Hannah Bouch	1	0	John Colsey	2	6
Christopher Murrell	0	2	Alpeas Barnard	10	6
Ben Moore	0	6	Thomas Ditto	2	6
John Howard	1	0	Mark Neal, sen.	1	0
Thomas Hicklenton	0	6	Mr. Atkinson	1	0
John Claxton	1	0	Mr. Shrimplin	0	6
An Enemy to Prosecution	1	0	William Stephephen, Maltster	0	6
Peter Crask	0	6	Robert Livick	0	6

TO MR. R. CARLILE, DORCHESTER GAOL.

SIR,
 Huddersfield, near Macclesfield, Oct. 27, 1822.
 HAVING attentively witnessed the extraordinary manner in which
 you have distinguished yourself in the struggle for political and
 mental liberty, we a few friends in Macclesfield, beg your acceptance
 of the enclosed sum as a mark of our approbation. Although we
 are men not altogether of one sentiment yet all agree that free dis-
 cussion is the likeliest to elucidate truth, and free or general repre-
 sentation to produce political liberty, therefore do we contribute our
 little towards your support.
 Sir, as information must to a mind like yours ever be interesting
 we offer you our opinions on a few important points. With respect
 No. 24, Vol. VI.

to matter it exists in the infinity of space, from which it appears as impossible for it to be expelled, as it does for it ever to have been introduced. We do not believe that there ever was a period in which matter did not exist, indeed so far from believing matter to be dependent on duration, we rather believe time to have no abstract being, nor to be any thing more than the change of mode in material beings. From our opinion of matter you will perceive that we are far from being orthodox believers in the modern systems of theology, and, although some who are unacquainted with the nature of belief may account it wickedness for not believing in an Almighty Creator of the universe, we on the other hand, cannot but consider them guilty of folly in supposing that an infinitely wise, infinitely good, and infinitely powerful being, would have created a world in which discord is mixed with harmony, misery with happiness.

With respect to our religious sentiments: with us the promotion of happiness is piety, and the cause of unhappiness sin or wickedness. Wishing yourself, wife, and sister, health and happiness, I subscribe myself in behalf of the subscribers.

JOHN NEWTON.

	£.	s.	d.		£.	s.	d.
S. R.	0	3	6	J. H.	0	0	6
L. W.	0	0	6	Richard Shrigley	0	0	6
S. S.	0	0	6	S. J.	0	0	6
John Swindells	0	1	6	J. S.	0	1	0
D. R.	0	2	0	W. S.	0	1	6
W. F.	0	0	6	G. D.	0	0	6
T. S.	0	0	2	W. W.	0	0	6
S. P.	0	0	3	T. W.	0	1	9
John Ward	0	2	6	J. S.	0	0	6
T. S.	0	0	6	James Rice	0	3	6
J. W.	0	3	0	Wm. B.	0	2	6
H. C.	0	1	0	B. B.	0	0	6
E. Q.	0	1	0	A Widow's Mite	0	0	6
F. D.	0	1	0	H. S.	0	1	0
Thomas Brock	0	2	0	R. T.	0	2	0
Thomas Stott	0	1	0	Ralph Bloor, a Materialist	0	2	0
W. A.	0	0	6	T. W.	0	1	0
T. B.	0	2	6	H. T.	0	3	0
R. S.	0	2	6	L. N.	0	0	4
W. K.	0	0	6	J. R.	0	2	0
G. M.	0	0	3	A. N.	0	2	0
J. F.	0	1	6	G. A.	0	1	0
J. J. a Weaver, but not very greasy	0	3	0	T. S.	0	1	0
				John Newton	2	0	0

My Norwich and Macclesfield friends will excuse my answering their Addresses in the manner in which they deserve, when I tell them that I am not only particularly busy, and want time, but that I have not room in the pre-

sent volume of "The Republican," which will close with the 25th or the 26th Number. They have my sincere thanks, and my promise of unabated perseverance in the line of advocating a Radical Reform which I have taken.

R. CARLILE.

ISRAEL VINDICATED.

(Continued from Page 730.)

Respecting the angels, whom these women are said to have seen, Matthew mentions only *one* angel, whom Mark calls a *young man*; John affirms that there were *two*.—We are told that Peter and John ran to the sepulchre on hearing the account from the women, but they neither saw Jesus nor the angels. By Luke, it appears, that these apostles arrived *after* the angels were gone: John says it was *before* the angels had arrived. It is said, that Jesus showed himself to two disciples of Emaus; but although they had lived familiarly with him, they did not know him for some time, and when at last they recognised him, he vanished in a moment out of their sight.

Matthew, Mark, and Luke, agree in stating, that when the disciples were informed of the resurrection, they saw Jesus for the *first* and *last* time. But in the Acts of the Apostles, said to have been written by the same Luke, there is an account of various after appearances, some of which are likewise mentioned by John and by Paul. Matthew and Mark say, that the disciples received orders to go and join Jesus at Galilee; but Luke says in his gospel, and in the Acts of the Apostles, that they were ordered not to leave Jerusalem, Matthew places the first appearance of Jesus to his disciples after his resurrection, on a *mountain in Galilee*. Luke says it was *at Jerusalem*, and tells us, that *immediately* thereafter, Jesus ascended into heaven; yet the same author informs us in the Acts, that Jesus tarried forty days with his disciples to instruct them.

John speaks of several appearances of Jesus to his disciples, of which no mention is made by the other gospel writers. Paul mentions other apparitions, but as he was not an eye-witness of them, his evidence must be held as mere hearsay. Even then he has not reported correctly. He speaks of Jesus showing himself to the *twelve*, when, it is evident,

the number of apostles was reduced to eleven by the death of Judas. As to Paul himself, he never saw Jesus but in a *vision*.

Thus, you see, dear Isaacs, that the dogma of the resurrection, that corner stone and only support of the Nazarene faith, is founded upon the testimony of interested men, who could not even agree among themselves as to the evidence they were to give. They tell us, that Jesus had publicly predicted his own resurrection. He ought, therefore, to have risen publicly. He ought to have shewn himself, not in secret to his disciples, but openly to the great men of our nation, and among the Romans, especially after he had intimated, that it was the "only sign which would be given them." Was it not acknowledging the falsehood of his mission, to refuse the sign by which he had solemnly promised to prove the truth of that mission? Was it reasonable to require our nation to believe, on the word of his disciples, a fact, of the truth of which he could have convinced them with their own eyes? How is it possible for rational persons of the present age to believe, after the lapse of eighteen hundred years, on the discordant testimony of four interested fanatics or fabulists, a story for which they could not obtain credit in their own time, except by a small number of weak minded people, incapable of reasoning, fond of the marvelous, and of too limited understandings to escape the snare laid for their simplicity?—A Roman governor, a tetrarch, or a high priest of our nation, converted by witnessing the resurrection of Jesus, would have made a greater impression on a man of sense, than a thousand secret apparitions to his chosen people. The conversion of our Sanhedrim to the faith, would have been of greater weight than all the obscure rabble, which the apostles prevailed on to believe their improbable marvels.

After having made Jesus revive and show himself, it is not known how often, to his trusty disciples, it was found necessary, in the end, to make him disappear altogether; to send him back to heaven, in order to conclude the romance. But our story-tellers are not more in union on this disappearance than on other things. Mark and Luke inform us, that Jesus, after having shewn himself to the eleven apostles, while they were at table, and spoken to them, ascended into heaven. Luke, however, adds, that he conducted them out of Jerusalem, as far as Bethany, and there he lifted up his hands and blessed them, and was afterwards carried up into heaven; but Mark contradicts Luke, and makes Jesus ascend

to heaven from Galilee; and as if he had seen what passed on high, places him on the right hand of God. Matthew and John do not speak of this ascension. If we referred it to them we must presume that Jesus is still on the earth; for, according to the first of these writers, his last words to his disciples gave them to understand, that "he would remain with them to the end of the world."

Farewell, dear Isaacs; may you live long and be happy.

NATHAN JOSEPH.

LETTER XXIV.

Progress of the Nazarene faith.

DEAR ISAACS,

THE conquests of the Nazarene religion, says an intelligent writer*, were, in its infancy, generally limited to the vulgar and ignorant. It was embraced only by the most abject of our nation, and among the Pagans. It is over men of this description that the marvellous has the greatest influence. An unfortunate God, the innocent victim of wickedness and cruelty, and an enemy to riches and the great, must have been an object of consolation to the wretched. The austerity, contempt of wealth, and apparently disinterested views of the first preachers of the Gospel, whose ambition was limited to the care of *souls*; the equality of rank and property enjoined by their religion, and the mutual succours interchanged by its followers; these were objects well calculated to excite the desires of the poor, and multiply the Nazarenes. The union, concord, and reciprocal affection recommended to the first converts, must have been seductive to simple minds. Their submissive temper, their patience in indigence, obscurity and distress, caused their infant sect to be viewed as little dangerous in a government accustomed to tolerate all religions.

The Nazarene founders thus gained many adherents among the multitude, and their oppressors and enemies consisted chiefly of some idolatrous priests, and others, whose interest it was to support the religion previously established. By little and little, this new system, covered with the clouds of mystery, took deep root, and became too strong and extensive to be suppressed. The Roman government saw, too

* Boulanger.

late, the progress of an association it had despised. The Nazarenes, now become numerous, dared to brave the Pagan gods, even in their temples. The emperors and magistrates, disquieted at such proceedings, endeavoured to extinguish the sect which gave them umbrage. They persecuted such as they could not reclaim by milder means, and whom their fanaticism had rendered obstinate. The feelings of mankind are always interested in favour of distress; and this persecution only served to increase the number of the friends of the Nazarenes. The fortitude and constancy with which they suffered torment, appeared supernatural and divine in the eyes of those who witnessed it. Their enthusiasm communicated itself, and produced new advocates for a sect whose destruction was attempted.

Let the Nazarenes no longer boast the marvellous progress of their religion. It was the religion of poverty; it announced a God who was poor. It was preached by the poor, to the poor and ignorant. It gave them consolation in their misery. Even its gloomy ideas were analogous to the disposition of indigent and unhappy men. The union and concord, so much admired in the earlier Nazarenes, is by no means surprising. An infant and oppressed sect naturally remain united, and dread a separation of interests. The tyranny exercised against them wrought no change in their sentiments. Tyranny only irritates the human mind, which is always invincible when the opinions attacked are conformable to its interests.

The Roman emperors, carried away by a general torrent, which obliged them to avail themselves of the support of a powerful sect, seated the Nazarene religion on the throne. They protected the church and its ministers, and endeavoured to inspire their courtiers with their own ideas. They beheld, with a jealous eye, those who retained their attachment to the ancient religion. They at length interdicted the exercise of it, and finished by forbidding it, under the pain of death. The emperors, either from policy or superstition, loaded the priesthood with gifts and benefactions, which, however, were seldom repaid with gratitude. They established the authority of the latter; and at length respected, as divine, a phantom of their own creation. Priests were relieved from all civil functions, that nothing might divert their minds from the sacred ministry. Thus the leaders of a once insignificant sect became independent. Becoming at last more powerful than kings, they soon arrogated the right of commanding them; and these priests of a

God of peace, almost continually at variance with each other, communicated the fury of their passions to their followers. Such was the progress of a superstition, comparatively innocent in its origin, but which, in its course, far from producing happiness among mankind, became a bone of contention, and a fruitful source of calamities.

The obstinacy of the Nazarene martyrs, has been held up as an evident miracle of divine omnipotence in proof of their religion. A little reflection will show, that this, far from being a sign of the divine protection, or of the goodness of their cause, was only the effect of blindness, occasioned by the reiterated lessons of their fanatical or deceitful priests. What conduct more extravagant than that of a sovereign, who, able, and without effusion of blood, to extend his power, shall prefer to do it by the massacre of the most faithful of his subjects? Is it not annihilating the Divine wisdom and goodness to assert, that a God, to whom every thing is possible, among so many ways which he could have chosen to establish his religion, wished to adopt only that of making its dearest and best friends fall a sacrifice to the fury of its cruellest enemies? Such are the notions which the Nazarene religion presents; and it is easy to perceive that they are the necessary consequences of a fundamental absurdity on which that religion is established. It holds out that a *just* God did not wish to choose any other way of redeeming guilty men, than by making his dear *innocent* son be put to death. According to these principles, it is not surprising that so unreasonable a God should wish to convert the heathen, his enemies, by the murder of his children. But unbelievers ask, why the son of God, having already shed his blood for the redemption of men, was not a sufficient sacrifice? And why to effect the conversion of the world, there was still a necessity for the blood of an immense number of martyrs, whose merits must have been undoubtedly much less than those of Jesus? *

But it has been questioned whether the Nazarene martyrs were so numerous as is commonly imagined.† Many of them, instead of *flying*, as their gospels directed, not only ran voluntarily to execution, but provoked their judges to do them that favour. Under the Roman emperor Trajan, all the Nazarenes in a city of Asia, came in a body to the proconsul, and offered themselves to the slaughter, which made him exclaim, "O! ye unhappy people, if ye have

* Ecce Homo, p. 299.

† Dodswell's Dissert. Oxford, 1684.

a mind to die, have ye not halters and precipices enough to end your lives, but ye must come here for executioners."* This was a general practice under the Antonini. Marcus Antoninus severely reflected on the obstinacy of the Nazarenes, in thus running headlong to death. Even the enemies of the emperor Julian, whom the Nazarenes most improperly term the "Apostate," allow that those of the new religion, in his time, did every thing they could to provoke the emperor to put them to death. Dr. Hicks, a Protestant divine, admits, that the Nazarenes "were *not* illegally persecuted by Julian."†

It is ridiculous in the Nazarenes to pretend, that the propagation of their faith was owing to supernatural agency, when it is seen that this arose from obvious natural causes, and which, in similar circumstances, would promote any other absurdity whatever.

Farewell, dear Isaacs; happiness and prosperity be thy lot in this land of our pilgrimage.

NATHAN JOSEPH.

LETTER XXV.

Jesus and his Apostles conformed to the law—Paul the true founder of the Nazarene religion—his Life and Character.

DEAR ISAACS,

I SHALL not alarm you, by entering upon an investigation of the various dogmas, or points of faith, professed by the numerous Nazarene sects, which are now scattered over the surface of the globe. This is a labour of supererogation, that I shall leave to those who profess to be greater admirers of the system than I am. It may not, however, be unimportant to state, that the Nazarene religion of the present day, is *totally different* from that which was professed in the time of Jesus. The Nazarene Messiah himself, was a strict observer of our law, which, he said, he came not *to destroy but to fulfil*. His disciples also conformed, during the lifetime of their master, and for many years after, to the religious observances common to our nation. Only a few days previous to the death of Jesus, we find him assembled with his apostles, to celebrate the feast of the passover, as directed by our holy laws. On no occasion did he intimate to any of his

* Tertul. ad Scap. c. v. p. 11—Fleury's Manners of the Christians, &c.

† Hicks' Answer to Julian, c. ii.

followers, that it was lawful for them to depart from those sacred institutions, which were delivered by God himself to Moses, to be observed throughout all generations. With these observances, Jesus endeavoured to combine the practice of his sublime and evangelical morality. This led many to suppose, that he imbibed his fanatical notions among a sect that had recently sprung up, denominated Theraputes, or contemplative Essenians,* whose lives were entirely similar to that of Jesus and his followers. It is certain, that his first disciples were called Nazarenes, whom our nation regarded as heretics or excommunicated persons. Peter, the great head of the Nazarene church, and whose successors afterwards, acquired so much temporal power in Europe, was a true Nazarene, as were likewise all the other apostles, until the celebrated Paul, who also called himself an apostle, innovated upon the doctrines and practices of Jesus, and succeeded in establishing a system entirely his own, which is now blindly followed by the Nazarenes as that of their divine master. Paul, in fact, was the true founder of the present Nazarene faith. The actions and writings ascribed to this leader, exhibit him as an ambitious, active, intrepid, and opinionative man, full of enthusiasm, and capable of inspiring others with it. Engaged at first in the profession of a tent-maker, he afterwards attached himself to the service of Gamaliel, a doctor of law, and is represented as having been a persecutor of the Nazarenes. Having become disgusted with this sort of service, he resolved on joining that party, calculating that it would be no difficult matter to place himself at its head. With this view, he pretended to have been converted by a miracle; after which he commenced preacher, and soon became dear to his party, on account of his vehement zeal, and frequent quarrels with those who ventured to differ from him in opinion.

Finding that few converts were to be made of our nation, Paul bethought himself of enlarging the theatre of action, by attempting conquests among the heathen. He knew well that mankind resemble each other in all superstitions; that they are every where curious about the marvellous, susceptible of fanaticism, lovers of novelty, and easily deceived. He, therefore, sometimes preached to our nation, and, on their refusal, addressed himself to the heathen; among whom he succeeded in obtaining a number of adherents. The other

* Philo on Contemplative Life, Le Clerc Bib. Univ. Bernard's Repub. des Lettres.

apostles were much offended at Paul's conduct: they complained that he did not subject the Gentile proselytes to the usages of our law. But filled with views more vast than theirs, he continued to oppose this plan, which caused a bitter altercation betwixt him and Peter. This altercation produced a schism:—Paul left his brethern to preach the doctrines they had first taught, while he preached his own in Asia, and in Greece, to all who were disposed to hear him. His success far surpassed that of the other apostles. Every where his tenets were received; so that in a short time there was a great number of the new sect in all the provinces of the Roman empire.

It is proved by the writings of Origen, Eusebius, and Epiphanius, that Paul was regarded as an heretic or apostate, by the first Nazarenes. He appears, indeed, to have been a very doubtful character; for, notwithstanding his declamations against our law and ordinances, he circumcised the new convert Timothy, and performed ceremonies, conformable to our ritual, in the holy temple of Jerusalem. It appears, likewise, from the "Acts of the Apostles," that he was not very scrupulous as to the means which he employed to carry his measures. On one occasion, when brought before the high priest, he pretended that he was persecuted, *because he was a Pharisee, and on account of the resurrection.* Now, Paul was not a Pharisee, but a zealous apostle of the new religion, and consequently a Nazarene; and the accusation brought against him did not refer to his own opinion on the resurrection, but to his having excited an uproar among the people. But what could be expected of a man who boasted, that he always accommodated himself to the circumstances of the times, and "became all things to all men."

It is clearly from the writings attributed to Paul, that the modern Nazarenes have drawn the leading dogmas of their religion, which is as derogatory of the Supreme Being, as it is hostile to the good sense and understandings of his creatures. According to the common received opinions, God not only expelled our first parents out of paradise, but he condemned all their posterity to temporal misery, and the greatest part of them to eternal pains. After God had kept the greater part of the human species, during about four thousand years, in a reprobate state, he changed all on a sudden, and sent his only begotten Son into the world, under a human form to appease his wrath, satisfy his vindictive justice, and die for the pardon of sin. Very few nations, however,

have heard of this gospel; and all the rest, though left in invincible ignorance, are damned without exception, or any possibility of remission. The greatest part of those who have heard of it, have changed only some speculative notions about God, and some external forms in worship; for, in other respects, the bulk of Nazarenes have continued as corrupt as the rest of mankind in their morals. Unless it be a very small select number, all others will be for ever damned. The great sacrifice offered up for them will become void and of no effect. God will take delight, for ever, in their torments and blasphemies; and although he can, by one *fiat*, change their hearts, yet they will for ever remain unconverted and unconvertible, because he will be for ever unappeasable and irreconcilable.

Is not the whole of this doctrine, dear Isaacs, calculated to make God odious, a hater of mankind, rather than a lover of them; a cruel vindictive tyrant, an impotent or a wrathful demon, rather than an all powerful, beneficent father of spirits?—To this the Nazarenes reply. that it is all a *mystery*; that God has secret reasons for his conduct, which are impenetrable; and though he appears unjust and barbarous, yet we must believe the contrary, because what is injustice, crime, cruelty, and the blackest malice in us, is in him justice, mercy, and sovereign goodness.—But notwithstanding this reasoning, which may appear very satisfactory to the Nazarenes, who pretend to be gifted with supernatural perception, it must be obvious to every man of common sense, that these sublime mysteries confound the nature of good and evil; transform the most monstrous passions into divine attributes, and surpass the Pagans in blasphemy, by ascribing to the eternal nature, as perfections, what makes the most horrid crimes among men. The grosser Pagans contented themselves with divinizing lust, incest, and adultery; but the Nazarenes have converted cruelty, wrath, fury, vengeance, and all the blackest vices, into attributes of the Almighty,*

Adieu, dear Isaacs; may you enjoy abundance of prosperity.

NATHAN JOSEPH.

* See Ramsay's Philosophical Prin. of Nat. and Rev. Religion, part II p. 401,

LETTER XXVI.

Doctrine of the Trinity.

DEAR ISAACS,

THERE appears to me no dogma of the Nazarene religion so derogatory of the Majesty of heaven, as that which deifies Jesus of Nazareth, and holds him entitled to equal homage with the only true God. At no period of our history was it ever conceived, that the Messiah promised to our fathers was to be a divine person. In no part of our sacred books is there any thing warranting so extraordinary a belief. Not content, however, with elevating the supposed son of Joseph and Mary to a rank equal with Jehovah, and conferring upon the reputed son of a carpenter "all power in heaven and in earth," they have conjured up another being, called the *Holy Ghost*, to whom they pay the same adoration, and who, they profess to believe, is equal to the other two, in power and in majesty. By an inconceivable, and, even to themselves, mysterious train of reasoning, they have created a *trinity* of persons, *distinct* in their natures, yet forming only *one* God; and, without deigning to test this most absurd of all absurdities, by the standard of reason, the generality of the Nazarene priests consider it the height of blasphemy, and meriting eternal reprobation, if any one should venture to deny, or doubt this leading tenet of their creed.

I shall not assert, that all the members of the "Ameliorating" Society hold this inexplicable doctrine, because I have reason to believe, that many of them are so far removed from idolatry as to hold Jesus of Nazareth to have been but a *man*, who never laid claim to any thing higher than that character. It appears, in fact, from ecclesiastical history, that, previous to the reign of Constantine, the *divinity* of Jesus was a point far from being generally received among the Nazarenes. During the three first centuries, the fathers of the church had very imperfect notions respecting this mystery, and differed greatly in opinion when they began to dispute about it. Arius and Alexander, the one a bishop, and the other a priest of Alexandria, treated each other as heretics, for maintaining opposite opinions on the subject, and the whole of the clergy took part in the quarrel, excited by these intolerant disputants. They agreed to refer the matter to Constantine, who appears, at first, to have regarded it as "an idle sort of question, which

occasioned division among the people*.” He afterwards seems to have given it more attention, for we find him calling the famous council held at Nice, to settle this and other points of Nazarene controversy, which were then agitating the Roman empire. Arius, it is well known, was condemned at this council, himself banished, and his books ordered to be burned, because he denied the divine nature of Jesus. Notwithstanding this sentence, it appears from ecclesiastical documents, that about 2,000 *priests*, composing a majority of the council of Nice, and who were prevented voting, by the intrigues of the *bishops*, were on the side of Arius; a fact which cannot be doubted, when we find that the emperor having ascertained the real state of matters, shortly afterwards recalled Arius, and exiled Athanasius and his party, who were strict Trinitarians. Nor did the doctrines of Arius expire with their author. the emperors Constantius and Valens†, protected the Arians; and though some of their oponents have maintained, that Arianism never made a great body in the world, nor was of any long continuance, it is certain that it subsisted above 300 years in splendour‡; that it was for almost two ages the predominant religion; that it was on the throne in the east and west; and that it reigned in Italy, France, and in Africa.

With regard to that imaginary deity of the Nazarenes, the *Holy Ghost*, the council of Nice does not seem to have concerned itself farther than to declare, that they believed in the existence of such a being. It was not till the year 381, when a second general council was held at Constantinople, by the emperor Theodosius, that the Holy Ghost was declared a God, and worthy of being adored and glorified with the Father and the Son. In the third general council, held at Ephesus, in 431, it was determined to elevate Mary, the Mother of Jesus, to the rank of a Goddess. Divine honours had been conferred on her son; nothing, therefore, was more natural than that the mother, who had produced him by an operation of the Supreme Being, should be considered worthy of the same dignity. Accordingly, in consequence of the decision of this council, Mary has ever since held the title of the *Mother of God*, and honours, equal at least to those conferred on the Trinity, have been

* Euseb. in Vita Constant. c. 64. Socrat. l. 1. c. 7.

† Trebellius Pollio, in the life of Gallienus.

‡ Janua cœlorum reserata, 1692, p. 87.

paid, and are still paid to her, by the most numerous sect of Nazarenes of the present day.

It is evident, dear Isaacs, from the preceding facts, that the Nazarenes owe the doctrine of the Trinity to the decisions of councils, backed by the authority of the imperial power. Jesus himself is no where represented as having unequivocally avowed his divine origin; nor does it appear that his apostles believed that he was a God. The book of the Acts clearly demonstrates the contrary. In the first sermon which Peter is said to have preached, we find him distinctly stating, "that Jesus of Nazareth was a *man*, whom God had rendered famous among you." This clearly shows, that the chief of the apostles was entirely ignorant of the doctrine of the divinity of Jesus, which was afterwards contrived by the self interest of the priests, and adopted by the folly of the Nazarenes, whose credulity never seems to startle at the greatest absurdities. "The doctrine of the Trinity," observes a well known Nazarene writer, "confounds reason, and prompts it to revolt. If there be any visible difficulties, they are those which are contained in that mystery; that three persons, really distinct, have one and the same essence, and that this essence being the same thing in each person, with the relations that distinguish the persons. If human reason consults herself, she will rise up against these inconceivable statements: if she pretends to make use of her own light to penetrate them, it will furnish her with arms to overthrow them. Wherefore, in order to believe them, she ought to bind herself to stifle all her powers of investigation, and to depress and sink herself under the wight of spiritual authority.*

But the Nazarenes will tell us, that it was necessary Jesus should be a God, in order, by the sacrifice which he made of himself upon the cross, he should atone for the iniquities which men had committed. But, I ask, was Jesus crucified as a man or as God? If, as a man, the sacrifice must, according to the Nazarenes themselves, have been incomplete? And what idea can be formed of a God being put to death by the creatures he had made? Can it for a moment be believed that an omnipotent, eternal, and wise being, would consent to suffer death merely to please himself? Who in his senses will pretend, that it was God Almighty, the infinite and unchangeable Jehovah, who condescended to become a helpless infant, indebted to the care of one of his own creatures for protection from injury, for the supplies of

* Nicolle *perpetuité de la foi*, p. 118. Edit. 1606.

animal life, and to be carried from place to place at the will of his nurse; to be under the necessity of working for a subsistence; to suffer poverty and distress; to be maltreated; and finally, to be put to death by the hands of weak unprincipled men?—Was the Creator and upholder of all things put to death by his own creature? Did the God of the universe actually expire? Would not all nature have been blotted out of existence, and have become a blank, if the God of Nature had ceased to exist?

The Nazarenes teach, that the Father and the Son are the same individual being. Does it not follow, that Jesus is both the father and the son of himself; that he sent himself; that when he is said to have ascended to heaven, he ascended to heaven himself, and now sitteth at his own right hand? When alive on the earth, Jesus is represented to have prayed to the Father; and, at one time, to have complained of being forsaken by God. But if he was God himself, where was the necessity of praying, where the sense of being forsaken by himself? If Jesus was God Almighty, possessed of all power, with what truth could he declare, that of his own self, he could do nothing*, and that to sit on his right hand, and on his left, was not his to give†. If Jesus be the omniscient God, to whom are perfectly known all times, and all events, past, present and to come, with what truth could he say, “of that day and hour knoweth no man, not the angels which are in heaven, *neither the son, but the Father*‡.” Can it be true, in any sense whatever, that the very same Being could be ignorant of the day, and at the same time know it; and what language could Jesus have used which would more clearly have expressed both his own ignorance, and that of all other beings whatever, except Jehovah, concerning that day? If Jesus be the ever-living God, who only hath life and immortality in himself, who was it that expired on the cross, after praying, “Father into thy hands I commend my spirit§?” Did Jesus know that he and his Father were one being, when he said, “it is written in your law, the testimony of *two* men is true; I am *one* that bear witness of myself, and the *Father* who sent me beareth witness of me||?” Did Jesus know, or make others to understand, that he was God when he said, “ye seek to kill me, *a man* that hath told the truth, which I have heard of God¶?”

* John v. 19, 30. † Matth. xx. 23. ‡ Mark xiii. 21. § Luke xxiii. 46.
|| John viii. 17, 18. ¶ Ib. viii. 40.

I could multiply quotations from the Nazarene books to show, that the reverse of the doctrine of Jesus being a God, is even there inculcated ; but I shall conclude this letter with the trite remark of a celebrated writer, that " men may cavil and wrest words to their own purpose as long as they list ; but whoever has read the New Testament with attention, and asserts that he has found any such meaning hinted at there, must be either very blind or very stupid."

Farewell, dear Isaacs ; live well and be happy.

NATHAN JOSEPH.

(To be continued.)

H. Boyle acknowledges the receipt of Three Shillings from Mr. Dean.

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